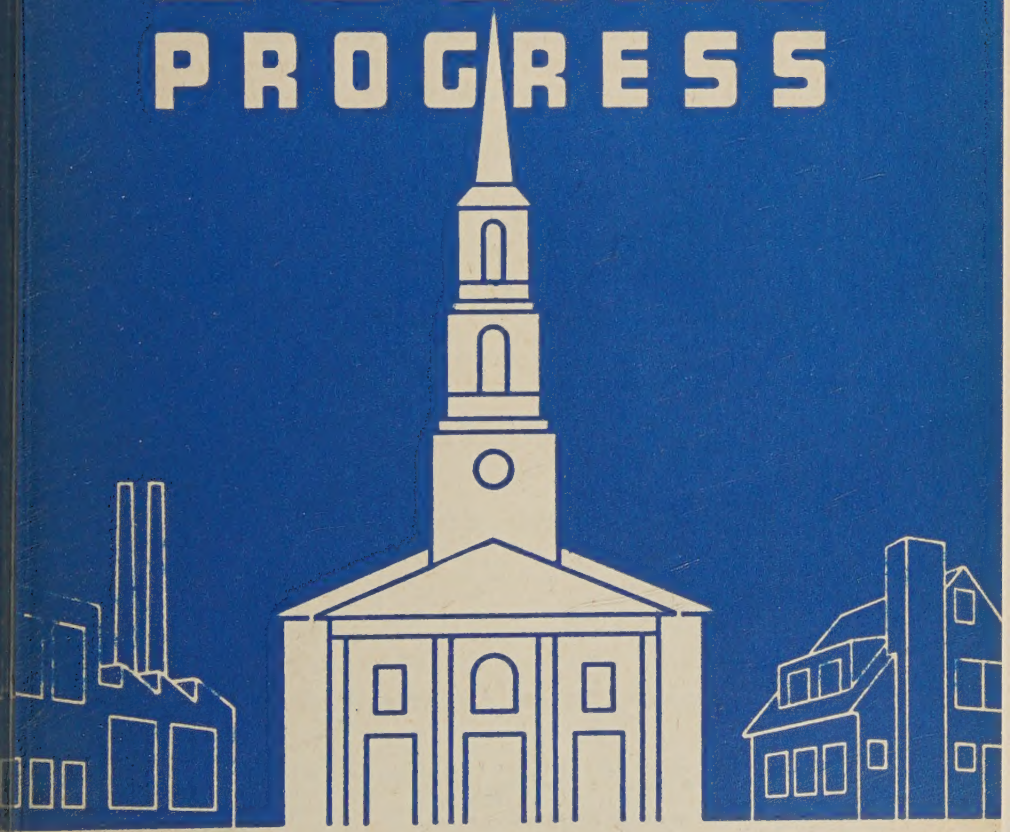
SOCIAL PROGRESS



ive Essentials of Brotherhood
Are Freedom and Security Compatible?
low to Prevent a Race Riot

FEBRUARY 1944

Table of Contents

Articles **Page**

Church Isolationism Is Out! *by Ralph C. McAfee* 1
A Plea for Tolerance, *by John C. Grew* 4
UNRRA Sets Pattern of Collaboration, *by Vera Micheles Dean* 6
Five Essentials of Brotherhood, *by H. Richard Rasmussen* 9
Are Freedom and Security Compatible? *by F. Ernest Johnson* 12
A Negro Soldier Said... *A Poem, by Bonaro Overstreet* 15
Summer Work Camp—*A Letter* 18
They Fight for Freedom—*A Symposium* 23

Editorial Comment

For Times Like These 20

War Community Service

Introducing Ourselves 26

Sanctuary

Brotherhood Month—1944, *prepared by S. Edward Young* 28

Departments

The Workshop—How to Prevent a Race Riot 32
Study and Action 34
About Books 35
Current Films 39

Social Progress

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SOCIAL PROGRESS

VOL. XXXIV FEBRUARY, 1944 No. 6

Church Isolationism Is Out!

By Ralph C. McAfee *

ISOLATIONISM as a national policy has cost the United States of America dearly. Without pausing to argue the merits of the League of Nations it is now generally acknowledged that if America had entered the League after the First World War the results for peace and brotherhood around the globe, in all probability, would have been vastly different. Isolationism for the United States of America from the interests and concerns of the rest of the world ought to be out.

Isolationism for the local Church from the compelling problems of our day and generation must also be considered a policy long outmoded. Anyone can estimate the cost to boys and girls, to men and women, of an attitude of aloofness on the part of the local Church toward the social problems of our time.

It is unquestionably true that the primary and basic work of the local Church must be done within its own four walls. It is there that children are taught the way of Christ; it is there that men and women gain clearer understanding of the purpose of Christ and develop more positive convictions about his claim upon their lives. But it is also true that every Church has a tremendous responsibility outside its own four walls. If it is to achieve a balanced program, if it is to challenge its people with the claim of Christ for the Christian standard throughout the whole community, then the Church must move outside its building.

I offer an earnest plea to preachers. I know the centrally important responsibility of faithful study and preparation for the pulpit; but I have also found that after we have discharged our responsibility, as the Germans say, "in the service of the altar," we have not met our complete and glorious opportunity. The

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men and women who comprise our membership long to see their local Churches exercise more powerful influence upon the social agencies of the community and in those areas where life is difficult and unhappy. Perhaps you will allow me to describe an experience in our own Church.

By authority of the session, a committee was appointed two years ago to organize and to conduct the Covenant Peace Forum. It was proposed that a miniature Town Hall on the subject of peace should be reproduced in our social rooms. Transportation problems prevented. As an alternative the committee—with which the pastor met only twice—arranged with a local newspaper to print a series of fifteen long articles on various aspects of the question of world peace. The writers included ministers and laymen, men and women, Protestants, Romanists, and Jews, professional people and businessmen. The reading public, no doubt, exceeded many times the number of those who might have been gathered for a meeting in the Church.

Having finished that task, the committee is now engaged in duplicating the idea by conducting half-hour periods on the radio, using a station that has a working agreement with one of the newspapers, thereby insuring newspaper outlet for the broadcast. The committee of Covenant Church that is behind these projects has sought no credit or publicity for itself, but has done a valiant work for the cause of world peace and has been held together by a sense of loyalty to the Church. One of the members of this forum committee is now advocating that the Church should organize a strong and influential body of officers and members to take hold of the economic and the national problems of our community.

Special Committee Necessary

It is the experience of practically all the Churches that have undertaken to do any work in the areas of social need in their communities and in the country at large that nothing much will happen unless there is a committee appointed for that purpose. The pastor may preach his sermon; the people may worship reverently; the Sunday School may be instructed ever so faithfully; and the other activities of the Church may go forward with real success. But unless there is a committee—which some Churches call their Committee on Social Education and Action—nothing much will come to pass. But when a special committee has been created and when reasonable authority has been lodged with it, then the local Church may be justified in expecting leadership in meeting its responsibility to the social issues of our day.

It is at this point that the General Assembly of the Presbyterian Church has made wise and effective

provision for assistance to the local Church. The Board of Christian Education of our Church under the direction of the General Assembly maintains a permanent Committee on Social Education and Action. Its eighteen members include laymen, laywomen, and ministers. There are businessmen, professional men, labor leaders, financial specialists, peace leaders, and others in this permanent committee. John Foster Dulles, of New York, a trustee of Brick Church; Wilbur La Roe, of Washington, D. C., an elder in Chevy Chase Church; Mrs. Ruth Allen, of Pittsburgh, a worker for the C. I. O. labor movement; and Dr. Ganse Little, of Columbus, are representative committee members. During the course of a year in frequent meetings this committee examines practically every large social issue that the Church faces.

One of the primary functions of the committee is to supervise the activities of the staff members including Rev. Cameron P. Hall, Director, and Miss Elsie G. Rodgers, Associate Director of Social Education and Action for our Church. In a well-equipped office in the Witherspoon Building, the members of the Department of Social Education and Action have available on short notice accurate information concerning almost every activity in which any Church might wish to engage. Every pastor who will write requesting assistance is assured of receiving it.

Perhaps the big issue in your town is gambling, or perhaps it is the growing menace of the liquor traffic. Perhaps it is the problem of your service to those thousands who have come into our larger American cities to work in the wartime industries. Or, your people may be those who realize how far we are lagging behind in our relation to organized labor. Perhaps your people would be glad to work in the field of present war adjustments. On these subjects and on a host of others, the Witherspoon Building office is in position to render prompt assistance.

If it be true that indifference and prejudice are largely responsible for the social inertia of the Churches, the minister cannot escape blame. His Church has provided him with every possible means to make his local congregation effective in the spread of righteousness in his community and in the world beyond. Let us all recognize that the training of Church members in their capacity as neighbors, consumers, producers, belongs at the center of the educational program of the Church. Let us write for aid with the assurance that it will be prompt and effective in giving us a practical lead in meeting our community responsibilities.

It is better to light a candle than to curse the darkness.
—A Chinese Proverb.

A Plea for Tolerance

By Joseph C. Grew

These carefully chosen words of the former United States Ambassador to Japan merit the thoughtful consideration of Christian men and women in America. The following is an excerpt from an address made by Mr. Grew, now Special Assistant to the Secretary of State, before the Holland Society of New York in November, 1943.

ONE of the proudest achievements of our country is our assimilation of many different races within our borders. We take well-justified pride in the term "melting pot" as applied to our nation. The existence and purpose and membership of the Holland Society are a living testimonial to that great principle, and it is especially interesting to note that even three centuries ago, when the Dutch West India Company had extended to all friendly European countries the privilege of trading with the then province of New Amsterdam, the town of New Amsterdam rapidly assumed the cosmopolitan character for which it has ever since been noted and that, according to contemporary reports, eighteen languages were spoken among its 400 or 500 inhabitants in 1643.

The point I wish to make is this: In time of war blind prejudice is always rampant. In the last war I remember that even loyal Americans with German names were all too often looked at askance. That bigotry fortunately does not exist today, but it does exist today among a large proportion of our fellow countrymen with regard to American citizens of Japanese descent. In fact many, perhaps most, of our compatriots refer to those fellow citizens of ours quite indiscriminately as "Japs." In reading the many letters I receive from all over the country on that subject I very seldom know whether the writer is referring to Americans or to outright enemy aliens. There is, or should be, a great difference there.

In time of war, especially, we must take every proper step to protect our country from hostile acts, especially from espionage or sabotage within our gates. We have competent official authorities to attend to that consideration, and they are attending to it, constantly and effectively. I do know that, like the Americans of German descent, the overwhelming majority of Americans of Japanese origin wish to be and are wholly loyal to the United States, and not only that but they wish to prove that loyalty in service to their native land. Relman Morin, of the Associated Press, reports from the Fifth Army in Italy that the first unit of American-born Japanese troops went

into combat smiling with satisfaction as if they were going to a baseball game; their motto is "Remember Pearl Harbor," and their commander said that he wouldn't trade his command for any other in the Army. Their officers, said Morin, are unanimously enthusiastic about the quality and spirit of those men and said they never had seen any troops train harder and more assiduously and never had any doubt as to what to expect of them in combat. A German prisoner was brought past their encampment one day; he gaped with surprise when he saw their faces and asked if they were Japanese. An interpreter explained that they were Americans of Japanese parentage. The German shook his head in wonder and said: "Ach! That's American." There are camps in our country today engaged exclusively in training these men for military service. I have met and talked to them. Their officers are proud of their charges.

What I wish to say is merely this: Those Americans of Japanese descent have grown up in our country, in our democratic atmosphere. Most of them have never known anything else. Among those few who have been to Japan, most of them could not stand the life there and soon returned to the United States. The overwhelming majority of those men want to be loyal to us, and, perhaps surprisingly, the few who don't want to be loyal to us often say so openly. It does not make for loyalty to be constantly under suspicion when grounds for suspicion are absent. I have too great a belief in the sanctity of American citizenship to want to see those Americans of Japanese descent penalized and alienated through blind prejudice. I want to see them given a square deal. I want to see them treated as we rightly treat all other American citizens regardless of their racial origin—with respect and support, unless or until they have proved themselves unworthy of respect and support. That fundamental principle should apply all along the line—to every citizen of the United States of America.

"It is a struggle for maintaining in the world that form and substance of government whose leading object is to elevate the condition of men—to lift artificial weights from all shoulders; to clear the paths of laudable pursuits for all; to afford all an unfettered start and a fair chance in the race of life."

—Abraham Lincoln.

UNRRA Sets Pattern of Collaboration

By Vera Micheles Dean *

THE far-reaching decisions of Cairo and Teheran have tended to obscure the significance of the work accomplished at the first session of the Council of the United Nations Relief and Rehabilitation Administration. Yet this was the first occasion when the thirty-three United Nations and the eleven nations associated with them gathered together to map out a program of joint operations on a global scale. In perspective, perhaps the most important result of the Atlantic City conference is that it gave concrete assurance to the small nations that their interests will receive serious and sympathetic consideration on the part of the great powers. This assurance, much needed to counteract the fear that Britain, Russia, and the United States might dispose of the future of Europe without consulting the small countries of that continent, helped to give content to the subsequent declaration of the Big Three at Teheran concerning the future of small nations.

It was inevitable, of course, that differences of opinion should arise among the delegates of forty-four nations, varying widely in their interests and traditions. Such differences as did appear, however, were due not to disagreement concerning the urgency of relief and rehabilitation measures, but to divergences concerning broader political and economic issues. In the absence of an over-all international organization in which such divergences might be discussed, not only by the great powers, but among all the united and associated nations, it was not surprising that issues going far beyond the problems of relief and rehabilitation should have been aired at Atlantic City.

The five main topics around which discussion centered were: the scope of UNRRA activities, UNRRA's relations with United Nations supply agencies, the method of distributing relief and rehabilitation supplies, the treatment of displaced persons, and the financing of UNRRA.

Scope of UNRRA Activities

Before the Council met there had been a tendency among some Americans to think of UNRRA as an agency that would be concerned, not only with the immediate relief and rehabilitation of victims of war in liberated areas, as provided by the UNRRA agreement signed at the White House on November 9, but also with the general postwar eco-

* Director of Research, Foreign Policy Association, Inc., New York City, and member of Director General Lehman's temporary staff during the first session of the UNRRA Council. Reprinted with permission from *Foreign Policy Bulletin*, issue of December 17, 1943.

nomic reorganization of Europe and Asia. This extreme view of the functions of UNRRA was discarded from the start at Atlantic City. The relief and rehabilitation supplies whose provision is to be insured by the Administration are limited to essential consumer goods for immediate needs, such as food, fuel, clothing, shelter, and medical supplies; and materials, such as seeds, fertilizers, raw materials, fishing equipment, machinery, and spare parts, needed to enable a recipient country to produce and transport relief supplies. The services of UNRRA are to include health and welfare assistance, aid in the repatriation or return of displaced persons, and rehabilitation of public utilities so far as they can be repaired or restored to meet immediate needs. These supplies and services are to be furnished only to victims of war in areas liberated from enemy occupation. This means: first, that no attempt was made by the Council to consider measures of relief and rehabilitation in enemy or ex-enemy territories, except for measures that may be in the interest of the United Nations (such as prevention of epidemics); and, second, that the scope of UNRRA activities does not include countries not occupied by the enemy, for example, India.

UNRRA and Combined Boards

It was agreed from the outset that the activities of the Administration should be "so conducted that they do not impede the effective prosecution of the war" and should be carried out in fullest collaboration with the military authorities in any given area. Therefore, it appeared essential that "demands upon supplies and shipping presented by the Administration should be coordinated with other demands through the use of existing intergovernmental agencies concerned with the allocation of supplies and shipping."

The relations of the Administration with such agencies raised a crucial question, since the agencies most directly concerned are the so-called Combined Boards (on food, raw materials, shipping, and production and resources) on which Britain, the United States, and, in two instances, Canada are represented. The small nations of Europe, some of which even in wartime are supplying nations either because they have shipping (Norway, Holland, and France), or because their colonies are sources of United Nations materials (Holland, France, and Belgium), would like to be represented on the Combined Boards. Failing that, these countries, which still have gold and foreign exchange and expect to pay in full for any relief supplies they may acquire, wanted to have direct access to the Combined Boards, by-passing UNRRA. Such an arrangement would have placed at a serious dis-

advantage countries like Poland, Czechoslovakia, Yugoslavia, and Greece, which have little or no gold and foreign exchange and will therefore need to receive relief either as an outright gift or through some form of lend-lease procedure, and would have defeated the very purpose for which UNRRA has been created.

The compromise finally reached was that all member governments shall keep UNRRA fully informed of all their relief and rehabilitation requirements, "whatever arrangements may be contemplated for procurement or finance." Director General Herbert H. Lehman, for his part, will present before the intergovernmental allocating agencies "the over-all requirements for relief and rehabilitation of all areas liberated and to be liberated in order to permit a global consideration of these needs with all other needs." The successful working out of this compromise will depend on the degree of co-operation given the Administration both by the principal supplying countries that control the Combined Boards and by the countries in need of relief that have gold, foreign exchange, and ships at their disposal. Final decision in all cases will presumably rest with the Combined Boards working in close collaboration with the Combined Chiefs of Staff.

Distribution of Relief

Once relief supplies have reached a given area, such supplies, according to a decision of the Council, shall "at no time" be used "as a political weapon, and no discrimination shall be made in the distribution of supplies because of race, creed or political belief." An element of flexibility, however, was introduced by the recommendation that "relief in all its aspects shall be distributed or dispensed fairly on the basis of the relative needs of the population in the area," and by the provision that, "in determining the relative needs of the population, there may be taken into account the diverse needs caused by discriminatory treatment by the enemy during its occupation of the area." This would make it possible for UNRRA to give priorities on supplies for those groups—for example, Jews in Poland, or civilian hostages from all occupied countries—specially discriminated against by the Nazis.

It was agreed that, in general, the responsibility for distribution of relief and rehabilitation supplies within a given area should be borne "by the government or recognized national authority which exercises administrative authority in the area." Delegates representing a number of the occupied countries of Europe—notably those of Western Europe—made it clear that their governments intend to handle the distribution of supplies (especially those they have paid for in full)

(Continued on page 30)

Five Essentials of Brotherhood

By H. Richard Rasmussen *

THERE are some two billion people on the planet on which we live. This number was not a cause for concern so long as humanity could be kept apart by geographical configurations and knew no speedier way of traveling than by ox cart. When a mountain range was an effective barrier between peoples, when a river made communication between groups difficult or impossible, variety was not likely to give rise to conflict.

But increasingly, with the birth of modern science, these ancient isolations and barriers have been breaking down. With their breaking down the interpenetrations of cultures began. Today humanity has been tied into one bundle. Today the world has become a neighborhood. Diverse colors and cultures now rub elbows. And that sets the problem for brotherhood.

In a world where wide varieties of color and creed and cultures have been contracted into a neighborhood, it is imperative that we learn to live together, not only in tolerance, but with that mutuality of consideration and respect that will make for the largest fulfillment of all concerned. Therefore, it is appropriate that we think together about five essentials of brotherhood, by which we mean fellowship and community of feeling.

1. *Common Sense.* Do you realize what a small proportion of the world's populations we white people are? There are 550,000,000 people in the white race; but there are 500,000,000 people in the yellow race, 450,000,000 people in the brown race, 150,000,000 people in the black race, and 40,000,000 people in the red race. All of which means 550,000,000 whites, against or working with 1,140,000,000 nonwhites.

It is agreed by nearly everyone that the nonwhite races are on the march toward equality and freedom. Our blindness and prejudices can delay this triumph, but it cannot stay it forever.

Now, if we do resist their progress, continue to exploit them for our gain, what will be their mood and manner toward us when their day of victory arrives, as someday it surely will? Will we, the once-dominant race, then feel the avenger's lash, be hurt by prejudice, exploited for another's gain, know the hurt of being branded inferior, suffer the humiliations of Jim Crowism?

If we do not want this to be our lot tomorrow, then by all that is just and decent, now let us take the non-

* Professor, Blackburn College, Carlinville, Illinois. Chairman of Social Education and Action, Alton Presbytery.

whites into our hopes and plans for a free world and show by practical example that we mean the brotherhood we so easily talk about. If we want the nonwhites as our brothers in co-operative good will tomorrow, when their hour has come, let us make them our brothers in good will now, in the hour of our power. That this is selfish, I admit; but who will gainsay that it is intelligent common sense?

2. *Understanding, Not Prejudice.* Prejudice is defined as "a judgment or opinion formed without due examination of the facts or reasons that are essential to a just and impartial determination; a mental decision based on other grounds than reason or justice." How familiar we all are with opinions and attitudes based on other grounds than reason or justice both in ourselves and in others. On matters of race, as in other matters, we are not so much "uninformed as misinformed." And so to the four freedoms we need to add, as has been said, a fifth freedom: "freedom from ignorance."

Prejudice says: "There are inferior and superior races." But intelligent understanding, speaking through Dr. Franz Boas, says: "There are no inferior and superior races, only backward and advanced races." Prejudice says: "All Jews are coarse and vulgar and aggressive." But intelligent understanding says: "These are qualities that belong to humankind and are not distinctly Jewish: Jews share them as do Gentiles." Let us then be done with misinformation. Let us base our judgment on intelligent understanding. Down that road lies brotherhood.

3. *To See Men as Individuals.* The great Japanese Christian, Kagawa, said to a group of us at the Seminary in Chicago: "I have discovered in the United States that there are heaven Americans and hell Americans. We also have in Japan heaven Japanese and hell Japanese." This was his descriptive way of saying that there are good and bad Americans and good and bad Japanese. And now is a good time to be reminded of that. And so, thinking of members of another race as individuals, we never will lump peoples together.

Sometimes I think the biggest sin in the world is generalization. Someone has an unhappy experience with a tightfisted Jew and forever after all Jews are dishonest and tight. But Brandeis and Cardozo were Jews, and they were not dishonest or coarse or vulgar. Hal Lasky was a Jew from New York; for two years he was a student in Blackburn College, and, while not an official Christian, he *was* Christian. Learning, then, to know individuals and treating members of another race as individuals, we cannot generalize and carelessly lump people together. When Oliver Cromwell's mother gave indications that she thought Oliver was

opposed to all kingship, Elizabeth Cromwell said, "There are kings and kings. Oliver finds no offense in kings—it is in a king." Just so! Let us individualize our race problems.

4. *Fraternity.* A Blackburn girl told me about riding one day on the train to Chicago. Every seat was occupied except one, in which sat a Negro lady. My friend sat down in this seat and before long was enjoying a very interesting conversation. When time came for lunch, the Negress invited her companion to have dinner with her, which she hesitatingly accepted. It was a strange experience to her, but now one of the high experiences of her life. Fraternizing with a member of another race, she discovered a rich human being much like herself. And what began as a friendship quite by accident has broadened out into an adventure in breaking down the walls of separation between race and race. This was the experience of Peter on the housetop at Joppa.

5. *Good Will.* I used to be puzzled by these words of Jesus: "Be ye therefore perfect, even as your Father which is in heaven is perfect." But here is Dr. Torrey's translation from the Aramaic that Jesus spoke: "Be therefore all-inclusive in your good will, even as your heavenly Father includes all." Without such good will, brotherhood cannot become a reality.

One of my most pleasant memories from Palestine centers around the Jerusalem Y.M.C.A. All of us know they are having difficult times in Palestine. There is race hatred there between the Arabs and the Jews, and there has been shooting among those peoples. But not in the Jerusalem Y.M.C.A. When I was there it was famous for its football team, which had won honors for itself throughout Palestine. And that football team was composed of two Jews, two Moslems, two Britishers, one Greek, and four Arab Christians. And what a tribute it was to good will! Remove good will from that situation and how impossible it would have been to have a football team or anything short of a riot and bloodshed.

What would happen if around the world men were to pour good will into life's difficult situations? How the divisions between the nations would begin to heal; how the prejudices between races would begin to disappear; how the chasm between classes would be bridged! Aye, it is in the power of good will to build brotherliness. "Be therefore all-inclusive in your good will, even as your heavenly Father includes all."

CORRECTION

We wish to correct a typographical error that resulted in a misstatement in the article "America's Liquor Bill —1943" that appeared in the January issue of SOCIAL PROGRESS. Page 10, column 2, lines 14 and 15 should read: "365,000 retail outlets or approximately 20 gallons."

Are Freedom and Security Compatible?

By F. Ernest Johnson *

The movement for extension of social security raises the question in many minds whether it constitutes a challenge to the American ideal of free enterprise and voluntary initiative. Are we as a people sufficiently mindful of the price of security? What does the current trend in America mean in terms of democratic freedom?

WE ARE all familiar with the controversy that has been going on in this country for many years over the extension of governmental initiative. It has two main aspects, one economic, the other social. Defenders of the liberal tradition in economics point out that private enterprise has been so seriously hampered by laws and regulations arising out of the long depression and the vast system of wartime controls that unless the trend is reversed the postwar economic system will resemble but slightly the free-enterprise order that has been developing throughout our history. There are those who would run whatever risk may be involved in liquidating the controls as fast as possible. There are those who would happily see them preserved and extended and a thorough-going planned economy established. A third group, and apparently the great majority, take a middle position, but vaguely defined.

It must be recognized that the economic and social aspects of this subject are bound up together. Public old-age security programs and unemployment benefits put a substantial tax burden on industry and business. Relief programs increase the general tax burden, and this has instant economic repercussions.

What Price Security?

In a recent pamphlet Professor William Adams Brown, Jr., of Brown University, has inquired discriminatingly into the economic aspects of this issue.[1] He fears that in the postwar period "the American people will demand and the Government will promise things that cannot all be had at the same time." He notes that "many if not most Americans" favor free economic enterprise and social security; less Government interference with business and no more depressions; high wages and fewer hours of work and jobs for everybody; less taxes and a smaller debt; and so on. Similar contrasts are evident with respect to foreign policy. The resolution of this dilemma involves a test of popular understanding of the alterna-

* Secretary of the Department of Research and Education, Federal Council of the Churches of Christ in America. Condensed with permission from *Information Service*, issue of November 20, 1943.

[1] *The Future Economic Policy of the United States.* World Peace Foundation, Boston, 1943.

tives, of the willingness of a democratic people to substitute remoter for immediate satisfactions, and of their ability and readiness to develop a set of attitudes appropriate to "the American way of life—twentieth-century style."

It would be possible, Dr. Brown points out, to develop an orthodox economic and fiscal policy, accenting free enterprise and removing Government controls, only to run into grave unemployment. Again, it would be possible to develop a highly unified national economic policy aimed at full employment, only to find it in sharp conflict with the requirements of active and effective participation in world trade.

Dr. Brown considers the new theory of attaining security through a balanced economy in which the Government would play a decisive role. He notes the avid response in America to this proposal as a means of preventing mass unemployment. On the other hand America is not likely to accept all the proposals of the reports of the National Resources Planning Board. The nation is not likely to go "collectivist" after the war—unless mass unemployment should drive it in that direction. But the American people "are engaged in a fight against the business cycle." A "halfway house" is indicated.

The "reconciling principle" is security for individuals as distinct from occupations. This cuts across, though it does not entirely negate, what Alvin Hansen, the chief American exponent of a "compensatory fiscal economy," has termed a "dual economy." Dr. Brown thinks that security measures should aim not at "entrenching occupations"—since that tends toward a static economy—but at guaranteeing security to individuals "when faced with certain contingencies."

The nub of the matter, in terms of our present discussion, is, in Dr. Brown's words, that we face the necessity of making a choice:

"America cannot have both security of occupations and unlimited private initiative. . . .

"It cannot have a free enterprise system and no business fluctuations. . . .

"It cannot, with limited resources, satisfy the maximum economic aspirations of all its citizens."

A Welfare State?

To the extent that government continues to control or limit private enterprise in the interest of stabilizing employment, to regulate wages and hours, and to tax for social security, a departure is indicated from the traditional American view of the role of the national state. The idea that a nation is best governed when it is least governed seems to suffer severe violence when the Federal power is extended as has occurred in recent years. But reflection shows that this change may be regarded less as an

innovation than as the evolution of a national policy.

It should be remembered, however, that the labor laws that have occasioned so much controversy—the Wagner Act and the Wage and Hour Act—and the court decisions growing out of them have been based, not on a general welfare theory, but on the commerce clause in the Constitution. To be sure, many people, able lawyers among them, are wondering how far the principle of regulation of interstate commerce as a power of Congress is going to be stretched in the interest of welfare. But the fact that the issue turns on a construction of the Constitution indicates the way in which it is bound up with continuous social change.

Whatever may be thought of the validity of the many extensions of Federal initiative during the present Administration, it is obviously possible to interpret them as in essence regulatory and pursuant to a real or imagined necessity to "keep the system functioning." The limitation of crop production and the slaughter of little pigs resorted to in 1933 were dictated, not by any new economic theory, but by the established practice of limiting output in order to prevent a collapse of the market. Furthermore, it is now widely recognized by business leaders, labor leaders, and economists that the recurrence of mass unemployment will force the Government to heroic measures in order to prevent total economic collapse.

All of which suggests that the issue raised by the expansion of governmental initiative, either in the field of social security in the strict sense of social insurance, or through economic measures aimed at promoting welfare in terms of wages, prices, and steady employment, is not a novel one but an old issue in new guise. It may be viewed as emerging not from new theories but from the evolution of the economic situation. This is not to say that conflicting theories are unimportant: quite the reverse. Dr. Brown's challenge, like that of Dr. Moulton in *The New Philosophy of the Public Debt*,[2] gains significance if contemplated as directed toward meeting a condition rather than simply at the demolition of discredited ideas.

Walter Lippmann, in his syndicated column of November 6, 1943, contends that the apparently radical changes in public policy made by Mr. Roosevelt during the early part of his first Administration were mostly begun under President Hoover. He points out that both sought to increase purchasing power by maintaining or raising the wage level; both attacked "cut-throat" competition; and both "quarreled with Wall Street, with the stock market, with the investment bankers." He mentions also other similarities. By the same token he warns that if,

(Continued on page 31)

[2] See *Information Service* for June 26, 1943.

A Negro Soldier Said . . .

by Bonaro W. Overstreet *

I've never stood on the inside looking out.
I've only stood on the outside looking in.
And I'm saying this: the view is different.
I wouldn't say I'm standing alone outside.
Not by a long shot. There's eleven million
Shoving around out here: the eleven million
You call the Negro Problem.

It's sort of funny
When you come to think about it: one in twelve
In America's a Negro: one in twelve
Is told to stay outside. . . .

It's funnier than that:
Down in Columbus Circle, I heard a fellow
Shouting, "America for Americans!"
I stopped to learn what he meant by *Americans.*
He didn't mean Negroes, Jews, Italians, Polaks,
Chinese, Russians, Greeks, or Mexicans. . . .
I wondered if he'd learned arithmetic:
Subtract them all—the people he didn't mean. . . .
Subtract them all—how many would be left?
They'd scatter sort of thin across this land,
With a lot of space between them . . . and they'd start
Hollering like hell for other folks to come
And do a lot of work those other folks
Are doing right now. . . . But what I started
To say is something else: that I stand outside,
Am wise to where I stand, but am proud to wear
A uniform that says I am a soldier.
I'm not kidding myself: when I walk down
The street in uniform, people don't think,
"There goes a soldier." You know what they think:
"There goes a colored soldier."

Some of them
Go mad inside at seeing a Negro wearing

* From *American Reasons,* poems originally written for presentation on the "Voice of Freedom" radio program. Used with permission of the author and The Macmillan Company, publishers.

A uniform. I guess it's because they think
The khaki uniform of the U. S. A.
Is a badge of belonging, and they just don't like
To see it on a Negro. Other people
Are sort of glad to see it. They're the ones
Who'd help us get inside if they knew how. . . .

And that comes back to why I'm proud to wear
This uniform. In spite of all the bombast,
And all the promises that haven't been kept,
It stands for something—for a chance to hold on tight
To those promises, and a chance to fasten to them
Your hoping and your working till the time
They're kept the way you want them.

I don't say
I've always felt like that. . . . I'm educated—
High school and college—and it don't come easy
To find the only job you can get yourself
Is a porter's job . . . because your skin is dark. . . .
I've been plenty bitter. . . . I remember once,
When I was a kid in high school, coming home
Mad clear through at something that had happened.
I don't remember what. I didn't say
Anything about it. But my Mom
Just took a look at me . . . and understood.
She came and sat beside me for a while
Not saying anything, and then she said,
"Listen, son . . . there's nothing you can do
To keep your heart from breaking . . . not a thing
To keep your head from cracking wide with worry.
You've got to figure that way. You're a wanter –
Same as I am—and your wants will make you
Blacker inside than you ever have been outside
If you give them a chance. Don't ever give them a chance.
Don't stop wanting. But make your wants so big
They cover everybody—not so little
They cover just yourself." That was my Mom. . . .

But being a soldier:
If you're a Negro, you're plenty sure to hear
Reasons you shouldn't fight the white man's war.

Maybe you're sitting in a lunch room, having
Coffee and doughnuts . . . and a guy comes up
And takes the stool beside you. He's a white man.
He gets you talking . . . and pretty soon he's saying
A lot of things you've always thought yourself.
You think you've found a fellow who belongs
In the Abe Lincoln lineage; who believes
In government of and by and for the people.
But then . . . a queerness comes in the talk. You find
He isn't saying democracy's a promise
Still to be kept; he's saying it's wrong to start with.
Your mind's got to do a somersault, right there—
If you've grown up on Lincoln's way of thinking.
You find this man and you are saying words
That sound the same . . . and aren't. It'd be easy
To be taken in, if you didn't know the ropes. . . .

The way I figure
Is that America's a job half done.
The promises? They're just a sort of blueprint
Put into shape before the job was started,
So we can check on ourselves as we go along.
It's no short job . . . but while we're putting it through,
It won't be white man lined against the black:
It'll be one kind of thought against another.

I know white men who count the promises
Of all men's freedom real enough to die for—
But they don't sneak up beside you at lunch counters.
They work with you. They come out in the open.
They write for you. They stand for you in court.
They set up schools. They speak the black man's case
To labor union and to factory foreman.
They're the men I guess I'll string along with. . . .

I'm a wanter . . . in a uniform.
And likely as not, I and all my wanting
Will die some place I never heard the name of
Until this war. But I'll die for promises
That Lincoln made . . . not Hitler's promises.
I'll do my dying for Lincoln's promises.

Summer Work Camp

Dodge Community House in Detroit, Michigan, was the scene of one of the Work Camp Projects in which Presbyterian young people served during the summer of 1943. This letter written to Rev. Henry Jones, the director, by a Hastings College student, is a simple and strong testimony to the constructive power of such experience. Similar Work Camp experience will be available during the coming summer also.

Dear Mr. Jones:

It has taken the experiences that I received at Dodge Community House this summer to make me somewhat aware of the terrific burden that the Christian young men and women must shoulder if we are to have a Christian America—a Christian world!

I arrived at Dodge House in the summer of 1943 with the most egotistical and disgusting attitude: I felt that at last I was going to be of service to humanity. There I was with my fine Christian background, sound sociological theories, feeling quite prepared, mind you, to contribute something very special to the lives of those poor, unfortunate individuals with whom I was to work. I hoped to inspire them to become better individuals, to help them to become aware of the real values of life (as if I knew), to make them desirous of becoming Christians—I was going to give them all this! What a moron I was! I found these people greatly humbled me and made a far better Christian of me than I could ever hope to make of them!

Oh, there were many fine constructive programs sponsored by the Community House that were absolutely essential in the work of molding and developing human character! But I believe the programs, fine and worthy of comment as they were, were certainly not the thing on which the Christian leaders at Dodge House would place great emphasis, nor the things they would want the individuals who come there to have remain foremost in their mind. No, there is something deeper and finer—the philosophy that motivates the activities of Dodge House and its leaders, which I will attempt to relate later in this report.

What is this constructive Christian program that reaches on the average 1,200 individuals a day? It is a fourfold program including: training of neighborhood leaders for activities in their community; a mother's club; a five-week period of Vacation Schools; an Extension Center Vacation School (work with Negro people in four surrounding communities).

This program is exceedingly effective, but it is the principles running throughout this sort of program, rather than the program itself, that make

Dodge House and its leaders a potent influence in the community and upon the individuals of the neighborhood.

First among these is the idea of "helping others to help themselves," emphasized time and time again in the activities of Dodge House. If a community project is to be successful, community leaders and members must direct the project themselves. For example, if a specific community desires a playground for the children, it is expected that the adults and children will erect the playground. This results in a feeling of pride in the project and care for the playground, as well as added interest in other community projects. This is the first requisite for the building of a new, democratic America—interest in and concern for an improved community.

Another truth that was learned by this green "young hopeful" in the pursuit of the social gospel was the principle that there must be no division between the spiritual and the secular world! Christ and his principles must be the center of our social order. Christ must enter the business world, yes, even the political order, through the lives of Christlike individuals who dare to apply the principles of Christ in business and politics.

It is with great discouragement and concern that we learned that "labor" has little use for the Church and "can get along nicely without it"; that the Church likewise feels that it has little in common with the labor movement; and that some of the finest Christian youth have left the Church to become leaders of the labor organizations, or the Socialist or Communist Party. These same young people would answer the question this way: because "the Church has failed in her mission to humanity and something has to be done now." And this lamentable failure of the Church is evident also in the increased rate of juvenile delinquency, the high rate of divorce, the deplorable housing conditions, crime and vice, graft in the political world, and countless other social ills that indicate the very obvious division between the spiritual and secular world.

Before we could even get to first base we had to learn the great, powerful principle: "Love one another." It was easy to love these people with whom I worked, as I learned to forget myself and to be genuinely interested and concerned about them. For when a deep, compassionate love for people possesses one, the gates of Christian service are flung open and one hears a voice: "Inasmuch as ye have done it unto one of the least of these . . . , ye have done it unto me."

It is then that, after a doubtful, confused search for God, he is seen in the face of a little child—yes, even the face of a black child.

ALYCE TANTON.

For Time

An Essay Contest

"How Can Christian Youth Promote Better Interfaith and Interracial Relationships?" is the theme of an essay contest sponsored by the Department of Social Education and Action, in co-operation with the National Conference of Christians and Jews. This contest is open to all young people of 15 to 18 years who are active in Presbyterian Churches. The manuscripts, between 800 and 1,000 words in length, must be received on or before May 1, 1944, by the Department of Social Education and Action of the Board of Christian Education, 830 Witherspoon Building, Philadelphia 7, Pa.

A committee of three Presbyterians, their names to be announced later, will select the ten best essays from among those submitted, and these will be forwarded to the National Conference, which will have the right to use them as it wishes. To each writer of a winning essay there will be awarded a $15 scholarship to a Presbyterian Youth Conference during the coming summer. Requests for further information and literature made available by the National Conference without cost may be addressed to the Department of Social Education and Action.

This essay contest should, wherever possible, be made a part of the emphasis on brotherhood during February, and the co-operation of leaders of the youth work in each Church, the officers of the young people's societies, the superintendents and teachers of the senior departments in the Sunday School should be enlisted. It should also be part of plans for delegations from local Churches to summer conferences and announcement of it joined to every discussion among our young people about their summer plans. The young people in our Churches who have been to former conferences and who look forward to "a repeat" will be particularly interested, for the essay theme is one that calls for the best in Christian youth.

Christian nations and a more Christian postwar world are possible only if each nation achieves better intercultural and interracial relations. In this task youth has much at stake, and Christian youth has a special responsibility and opportunity. Already Christian young people are a part of these relationships. They are a part of that public opinion that builds or tears down intergroup relations. What can Christian youth do in and through their Churches and communities? A great deal if they have understanding, courage, and vision. The purpose of this essay contest is to increase such understanding and courageous action.

Begin its promotion now.

ike These

Election Year

This year a major election takes place. In November there will be balloting for the President, Vice-President, one third of the Senate, and all of the House of Representatives. The people of many states will vote for their governors, legislators, and judges. Cities, counties, and townships by the thousands will hold elections for their public officials from mayor to dogcatcher. The character of our political life for the years ahead will be determined largely by those we choose to represent us. This places a major responsibility upon all of us who will be at least twenty-one years old on November 7—the only exception being in poll-tax states.

On that day our choice will lie between those who have been nominated by each political party. These nominations will have been made either in primaries or in conventions. The National Democratic and Republican Parties will meet, probably in June, to nominate their respective candidates for President and Vice-President. Prior to this there will have been maneuvering before the public and behind the scene by prospective candidates, their chief supporters, party leaders, and other aspirants after political power. In fact such activity is already going on.

The convention method is likewise followed in nominating candidates for some state and other offices. In many instances, however, the primary method is used, in which the voters (and that means you and me) indicate which one of several candidates shall be the nominee of their party. Often the names that appear on primary ballots have been put there through petitions signed by voters.

There are, therefore, three phases of the election process where an individual should exercise his political responsibility. The final and more limited one is the November election itself where our choice lies only between the nominees of the party. A prior and more fluid situation is the primary where we can register our choice between several candidates for the nomination. The third phase is the party organization—the chairman, committee members, holders of office, et cetera, which largely dominates the conventions and may well exert an influence on the situation leading up to the selections in the primary.

Each phase is in effect an opportunity for Christian citizens to put themselves into determining who will represent them in the critical years ahead. When the last ballot has been counted next November and the choice has been made, which part of us will these public officials represent? Our

indifference to political responsibilities? Our easy susceptibilities to slogans, labels, and sonorous platitudes? Our rigid partisanship and social interests? Or will we rather have put into the election process a sense of responsibility for understanding the issues at stake and for channeling our concern to the leaders and candidates of the political parties?

"Repent Ye"

"The kingdom of God is at hand: repent ye." Jesus called men out into a new day; he also called them to turn away from the old day. If we are to live religiously in the present and future, we must deal religiously with the past. This means penitence before God.

Nowhere else is the sin of pride more evident than where race meets race. With insight into the religious approach to these relationships, the General Assembly of last May recommended "that the churches confess in penitence the contradiction between the profession and the practice of brotherhood within their own church life and that they prayerfully and earnestly seek to overcome this fault." The need for penitence among those of the white race is found in three broad areas of social life today:

As Members of the White Race. We have refused as a white race to join the human race, and thereby we are in rebellion against the purpose that God has for us. Whose race is the white race? Did God make it solely for its own well-being? Or did he not make a white race as he made each race, for help and fellowship with all the races of mankind?

As Citizens of a Democracy. Countless Americans give lip service to democracy but life service to maintaining the undemocratic interracial *status quo.* Through discrimination, segregation, and, at times and places, actual persecution, we have made ourselves more into a "white man's democracy" than a democracy that is by and for all the people. In so doing we violate the essential idea of democracy that is truly Christian, namely, the divine worth of all men without regard to race, creed, or color.

As Members of the Christian Church. From a world-wide perspective, the Christian Church is gloriously inclusive of all races and peoples. But when viewed in terms of the local Church, it becomes in spirit and practice too much like "an Anglo-Saxon cult." The organizer of a labor union that draws no color line commented that the employees in his area took their Churches very seriously. Because they had "white Churches" and "black Churches," they balked at joining a "mixed union." When followers of Christ draw the color line among themselves, they obscure to the world the figure of One who, speaking to *Jews*, told the story of the Good *Samaritan.*

They Fight for Freedom

A Symposium

Two Americans tell why Jews fight. The first, a rabbi, speaks for his people as a group; the second, a young private in the armed forces, writes as an individual. His article was one of the prize essays written for The Link, *the monthly publication of the Service Men's Christian League.*

Justice and World Order

The Bible tells us that when Nehemiah and his followers sought to rebuild the collapsed walls of Jerusalem there were in the land enemies who sought to prevent the reconstruction of the holy city. Nehemiah, therefore, placed in the hands of his loyal men a sword and a spade: a sword with which to fend the attack of the enemy should it be made; a spade to continue building the wall of the rebuilt city.

We are a Nehemiahlike generation. A sword has been thrust in our hand, for a mighty and determined foe seeks to batter down the walls of civilization and to destroy the citadel of freedom. However, even as we hold the sword in one hand, the spade must be firmly grasped in the other.

We are fighting to achieve more than the defeat of the enemy. That is requisite. That is the first step. But we look beyond. We are fighting on a hundred fronts to achieve victory, not merely the victory of our military forces, but the victory of peace, freedom, justice. What are the objectives, not of our military operations, but of the greater victory we seek?

First, the rights of individuals. The President has said that we are fighting to uphold the story in Genesis that man was created in the divine image. Man, every man, is endowed with cosmic dignity and on the human level is entitled to social dignity. He is not a pawn of the state; he is not the tool of a system; he is not a cog in a machine. To re-establish what the founding fathers of our country called man's "inalienable rights" the boys from the cities and farms of New York, Kansas, Idaho, Maine, and California are now on the battlefields of Tunisia, Sicily, Asia, and the Pacific.

Second, the rights of people. Little nations are not simply to be regarded as the prey of big nations. The smaller peoples and states have their place in the economy of the world. The Belgiums, Czechoslovakias, and Abyssinias of the earth must be made secure from aggression, and must be given the opportunity to develop their national culture and genius.

Third, we are fighting for total freedom. The Civil War in our own history grew out of a recognition that this nation cannot continue half slave and half free. The interrelated character of the world makes it impossible to

have the world half slave and half free. Freedom in our day cannot be inalienable unless it is universal. Unless the present total war leads to total freedom, it will prove to be a total failure.

Fourth, we are fighting to achieve that kind of international organization which shall introduce law and order in the arena of international affairs.

We cannot tolerate "outlaws" among states as we do not permit individuals to violate our laws and go unpunished.

This is a war between ditch diggers and bridge builders. The enemy seeks to dig ditches between one man and another, between one Church and one race and another. America must remain the great bridge builder of history throwing across the chasms of difference of race, color, and creed the bridges of sympathy, understanding, and brotherhood.

—*Morris Adler.**

Why Do I Fight?

I am Jewish, so perhaps that should be a sufficient answer for me. However, as I pause to reflect upon what I am fighting for, I realize that the eradication of Hitler and the termination of these modern Jewish pogroms and scourges make up only a minor part of the whole objective that caused me to volunteer for Army service. First, it is an emotion that is difficult to put into words, and it may be that describing some of the concrete things that give rise to this abstract emotion will serve to convey my idea of what I am fighting for.

My present surroundings and what I am doing are indicative: Although I am of Hebrew faith, I am sitting in a Protestant chapel reading Protestant religious literature—and thus came upon *The Link*. Moreover, upon reading of this contest, I felt no hesitancy in sending in my ideas. It is a very comforting and warming thought that I, a Jew, can in this wonderful country enter a Protestant chapel or a Protestant contest without feeling there is anything wrong or amiss in so doing.

Some time ago I moved to Washington, D. C. I enjoyed playing handball and, therefore, investigated the playing facilities available. I found that the Y. M. C. A. was most convenient, and consequently joined. After a while Randy Myers, secretary of the "Y" asked me to join the Membership Committee and help recruit members. I'm afraid non-Jews cannot appreciate the feeling that I had—not of pride in being asked to be on a committee, but in feeling that Jews were really welcome at a Christian association, and that I was being asked to go out and recruit them. This could, of course, be called "religious tolerance and freedom," but it is the concrete expression of it that I am fighting for.

* Rabbi of the Congregation Shaarey Zadek, Detroit, Michigan. From *Why We Fight*. The National Conference of Christians and Jews, New York City. Used with permission.

Am I, then, entirely selfish in my personal war aims? I don't think so. I am very proud of my country's treatment of conscientious objectors. I don't want them to have to fight. One of the things I am fighting for is their right not to bear arms if, for religious reasons, they feel impelled to object.

Or take the saluting of our flag. I am proud to salute it. But members of the Jehovah's Witnesses sect feel that they cannot in good faith with God salute a mundane emblem. The Supreme Court has ruled that they need not. I am fighting for their right to not salute the flag.

Of course, I am fighting for more than religious freedom. I want to see economic freedom for all. I don't mean this in the old-fashioned sense of the right to open a grocery store on a street corner. I am talking about unemployment compensation, old-age benefits, really public education (including university and professional training), and all the other things that will be necessary to give the individual economic security in this complex economic society.

To attain this goal we will need to preserve and enlarge freedom of speech, which really is freedom to communicate thoughts and ideas. Men who have ideas on how to construct economic security, or freedom from want for all, must have the right to explain their ideas, to write about them, to broadcast them on the radio, and none may hinder them.

In other words, I am fighting for a progressive American way of life —not the American way of life referred to by nostalgic reactionaries who want to go back to the *status quo* of ante-1929, but a progressive, humane, forceful American way of life that brought us from a litttle federal union of 1776 down through the freeing of the slaves in 1863, the gradual grant of voting franchise to the common man, and then to all women, and, in pouring on, became that stream of democracy that became a mighty river of democracy for all mankind.

I am fighting so that that river may roll on and wash away in its current more intolerances, more discriminations, and more inequities and iniquities. And someday, I pray and believe, our river of democracy will reach the sea and join with similar rivers of other nations so that this country that I love so dearly, and all countries, will be bathed perpetually in divine waters of common decency.

—Albert Benjamin Gerber,
*Private, United States Army.***

** From *The Link*, August, 1943. Service Men's Christian League, Philadelphia, Pa. Used with permission.

Introducing Ourselves

Beginning with this issue "War Community Service" will present the problems and needs of wartime communities as seen through the eyes of leaders in direct contact with men, women, and children in these complex situations.

OUR children have nothing at all here in the project. If we could get just a few mothers together it would be a start. Even though we don't know each other we would all have one thing in common—our Church." This was from a young mother in a housing project in New Britain, Connecticut, voicing what so many mothers have expressed time and again, "Our children have nothing at all." Fortunately a mothers' group was started in New Britain to organize a program for the children during the week and on Sunday.

Last summer in Bridgeport, Connecticut, where the housing facilities were not available for use by the Churches, the need for religious instruction of children was greatly felt and expressly asked for by the newcomers in the projects. One denomination rented a near-by vacant store for a Vacation Bible School, where sessions were held for two weeks with an enrollment of well over a hundred.

Another Church sent out a children's worker to "call for the children" and bring them to the local Church, and each morning she could be seen with 25 or 30 children marching two by two to Church School. In another project a Sunday-evening worship service was asked for and conducted out of doors with a far greater number of children than adults in attendance. Several denominations hired busses to bring the children out of the project on Sunday, so they could attend Sunday School at the "down town" Church.

These are but a few instances of how the Churches are meeting the religious needs of children in boom towns and war-industry areas.

As Assistant in Child Care and Family Welfare, on the staff of the Department of Social Education and Action of the Board of Christian Education under the War-Time Service Commission, I am being sent into the critical areas where children's work is sorely needed and where ministers and workers need help in meeting this emergency. If I can be of service to your Church, I am available for consultation and may be reached by addressing the Department of Social Education and Action, Witherspoon Building, Philadelphia 7, Pa.

Helen A. Smiley.

WE ARE all conscious of the physical casualties of this war—the cost, in priceless human lives, of winning it.

We are not equally conscious of the spiritual casualties of this war. Yet there are thousands every day—casualties in character, in family training, and in Christian living.

It is estimated that a part, if not the whole, of some 23 million families moved from one community to another this past year, 6 million from one state to another.

Strangers in a strange and often seemingly hostile community, unchurched in their new place, and unknown—many of them are spiritual casualties. Away from home temptations grow stronger, and the daily habits of family life, which undergird the spirit's stability, are lost.

Some of these newcomers are fortunate enough to live in housing projects, but others live in trailers, in slum apartments, two or more families to a room, still others in alley ways. Thousands of children of working mothers are left neglected to roam the streets after school till mother comes home. You would expect spiritual casualties under such conditions, and there are.

In large industrial communities people are earning more money than ever before and have less to spend it on. As a consequence, liquor, gambling, and vice have become serious problems in many places, adding with frightful savagery to the list of spiritual casualties.

Population shifts, caused by the hungry wheels of industry, have introduced race problems into some communities that have not known them before, and have heightened these problems in others.

Such is the picture of some areas on our home front. The whole Church is challenged by them—our faith, vision, and service in the name of Him who said, "Inasmuch as ye have done it unto one of the least of these . . . , ye have done it unto me."

But particularly challenged are those ministers and leaders of Churches located in camp and industrial areas.

The Board of National Missions and the Church and Camp Activity Committee each in its own way is operating in these problem areas.

There is, however, room for another service—that of counseling with the ministers of these areas on their specific problems and possible solutions. The session of my Church in East Aurora, New York, gave me a year's leave of absence that I might join the staff of the Board of Christian Education as special representative in "War Community Service," the funds for which came from the War-Time Service Commission. I am visiting various areas where these war problems exist, and hope for the chance to visit other areas, perhaps yours, where I can at least share information on what is being done elsewhere. *S. Edward Young.*

Sanctuary

Brotherhood Month—1944 *

Worship Theme: "The Uprooted."

Call to Worship:

O thou that hearest prayer, unto thee shall all flesh come. . . .
Who art the confidence of all the ends of the earth, . . .
Which stilleth . . . the tumult of the people. [Ps. 65: 2, 5, 7.]

Suitable Hymns (*Found in* The Hymnal, *1933*):

"Rise Up, O Men of God!"
"Where Cross the Crowded Ways of Life"
"Lift Up Our Hearts, O King of Kings"
"The Light of God Is Falling"

Prayer of Invocation and Confession (*seated*):

Eternal Father, thou art the Love that never forgets, the Light that never fails, the Life that never ends. Humbly we seek thee in the fellowship of prayer. As we bow together, the cares of life become easier to bear and the lonely hurt of our hearts is healed by a great peace. Teach us to live always in a sense of thy nearness. Make our trials the plow that furrows deeper our hearts' faith in thee. [Adapted.]

O God, forgive our share in the world's distress; that like Judas we have loved the things of the world too dearly to be faithful in discipleship; that like Pilate we have washed our hands when the blood of guilt was upon our hearts; that like the Priest and Levite, we have passed by on the other side when evil men did evil deeds; that like Peter we have been afraid to speak for righteousness; that like Herod we have loved our sin more than our Saviour; that like the multitude our faith in thy promises has failed and we have forsaken thee in the hour of need. [Frank S. Morley.[1]]

O God whose love we dimly apprehend until we see it in its fullness on a cross, we lift our hearts to thee and in thy presence confess all our want of that Spirit of Christ. [Morgan Noyes.]

Responsive Reading (*Selection 58, in* The Hymnal, *1933*).

Prayer of Thanksgiving:

God of grace, who in the presence of our worries, troubles, and sorrows setteth a table before us laden with the rich gifts of faith and courage, love and kindness, ministering to our every need, in thy presence we utter now our grateful thanks.

We thank thee for home and friends, for those whom we love and those who love us. We thank thee for this Church and all the Churches of this community that

* These worship materials are prepared for the use of ministers or group leaders in the preparation of services for church or other group worship.

[1] From *101 Prayers for Peace*, The Westminster Press, Philadelphia, Pa.

stand as witnesses of eternal truth and hope and give to every passer-by a fortress for his spirit.

We thank thee for our nation, the heritage it has given us, the fires of human liberty it has set burning in the hearts of men, so that still its name is magic even unto the far corners of the earth. Father, grant us who now must forge the destiny of our nation the wisdom and the grace to lead our land down the road of world ministry and service, of humble dedication of itself to peace and justice for all. May our great power be set to the task not of lifting ourselves alone but of lifting all men of every race and color.

We thank thee for Jesus Christ and his life, for the Bible and its guidance, its wisdom, and its comfort. We thank thee for the songs that lift our hearts in praise and for all that overcomes our bitterness with the power of its beauty and its grace. Amen.

The Lesson: Matt. 25: 34-45.

Prayer of Intercession and Petition—The Bidding Prayer:

Father God, who hath knit us together in the bundle of life, we pray for the families of our nation uprooted by the necessities of war. (*Pause.*)

Let us pray silently and individually for all people set down in strange places amid strangers that they may yet create a home by the warmth of their family love and Christian loyalties. (*Pause.*)

Let us pray for the children of our nation, denied the security of mother's care and father's presence by the hungry and ceaseless wheels of industry. (*Pause.*)

Let us pray for working mothers who do double toil in industry and home, that the clatter and burden of their labors may not shake their faith or destroy their courage, but that they may be given the divine grace that is all-sufficient and faileth not. (*Pause.*)

Let us pray for justice in industry, that no man may be denied his just labor because of color, race, or creed. (*Pause.*)

Let us pray for the young girls of our nation that they may keep their hearts, minds, and bodies pure in preparation for the high calling of future motherhood, and that no false voice within or without may beguile them from the path of their true conscience. (*Pause.*)

Let us pray for the young wives of the men in service as they travel from place to place across our land, that the heavenly Father may guard and keep them and give them strength for all the special burdens set so soon upon their married life. (*Pause.*)

Father, teach us that every prayer that leads not into some duty is like a flower that stretches its head to the sun but whose roots have been torn from the ground. May we never pray for that about which we ourselves do nothing.

For the sake of Him who said, "Inasmuch as ye have done it unto one of the least of these . . . , ye have done it unto me," may we be good neighbors to those for whom we have prayed. In Christ's name. Amen.

Offering: For Fellowship and Community Service.

Sermon: "Which of these . . . proved a neighbour?" Luke 10: 36 (Moffatt's Translation).

UNRRA Sets Pattern of Collaboration

(Continued from page 8)

through their own distribution channels, and expressed the belief that they have sufficient personnel and adequate machinery for the performance of this task. A different situation is expected to exist in the countries of Eastern Europe and in Asia, and the problems of individual countries will have to be explored through negotiations between their governments and the Director General. While the Council recommended that "the Director General should be kept fully informed concerning the distribution of relief and rehabilitation supplies within any recipient areas," it made no provision for on-the-spot observation by UNRRA officials of the extent to which its recommendations concerning nondiscriminatory distribution are being fulfilled.

Displaced Persons

There was considerable discussion, during the Council meeting, regarding the categories of displaced persons for whose repatriation or return UNRRA should be responsible. It was finally decided that UNRRA should assist, not only the repatriation of citizens of the various United Nations to their countries of origin, but also the return of United Nations nationals and of stateless persons "who have been driven as a result of the war from their places of settled residence in countries of which they are not nationals, to those places." For example, to arrange for the return to Burma, the Malay States, or the Philippines of Chinese residing in these areas before the war instead of repatriating them automatically to China. UNRRA, however, is not to have any responsibility for the repatriation of prisoners of war unless requested by the member government concerned.

Financing of UNRRA

The question of financing the work of UNRRA was another major item on the agenda of the Council. The financial plan finally adopted after considerable redrafting was that introduced by the United States. This plan provides that "each member whose home territory has not been occupied by the enemy shall make a contribution for participation in the work of the Administration, approximately equivalent to one per cent of the national income of the country for the year ending June 30, 1943, as determined by the member government." The Council, however, recognized "that there are cases in which its recommendations may conflict with particular demands arising from the continuance of the war or may be excessively burdensome because of peculiar situations," and that the amount and character of the contribution recommended should be subject to such conditions.

It is estimated that the total cost of UNRRA operations for a contemplated two-year period will be between two and two and a half billion dollars, of which the United States, on the basis of one per cent of its 1943 national income, would contribute about 60 per cent (probably $1,135,000,000), and the United Kingdom 15 per cent (about $320,000,000), the balance being contributed by the British Dominions, India, and the countries of Latin America. The fear expressed in some quarters that UNRRA would become a sort of international WPA was answered by Director General Lehman on December 10, when he told the House Foreign Affairs Committee that UNRRA's resources "must be used only to meet the most pressing needs," and "not dissipated in financing long-range reconstruction projects, however sound and praiseworthy they may be." The success of UNRRA, he added, "must be measured by the speed with which it is able to liquidate itself; the sooner it becomes unnecessary, the greater will have been its accomplishments."

Are Freedom and Security Compatible?

(Continued from page 14)

as he anticipates, the Republicans presently return to power, any radical undoing they may attempt will be courting disaster. He holds that the course of political and economic development is fairly continuous and that the displacement of one party by another marks the succession of a fresh group of leaders rather than the taking of momentous decisions.

Democratic Safeguards

There is another aspect of this matter that calls for consideration. A current seminar in a well-known educational institution is devoting its attention to the topic "The Fate of the Individual." During the discussions concern has been repeatedly expressed over the extension of governmental initiative as a threat to the individual, economically, intellectually, and spiritually. It has been pointed out that the Bill of Rights sets up safeguards that are effectual as long as government occupies only its traditional sphere, but that when government becomes employer, banker, landlord, and what not, a new situation arises. Is not a new Bill of Rights needed? Must we not have dikes against the intrusion of government, especially against the entrenchment of bureaucracy? The experience of Germany has been cited as a warning.

These considerations pose a question that seems to go to the roots of democratic government. In a technological age, when the tempo of social change is rapid and its course largely unpredictable, how far can such caution as the framers of the Constitution exercised in devising checks and balances be successfully implemented? In one of his most famous utterances the late Mr. Justice Holmes said, "The life of the law has not been logic; it has been experience." Who can tell how far and in what direction government may be called on to go in such a situation as we shall confront at the close of the war?

Another approach would be to regard the democratic process itself as consisting in the rendering of decisions on public policy by the electorate as they arise. This would mean trusting the people to call a halt, in the Presidential and Congressional elections and by interim pressure on the Government, when a given policy has been pursued long enough and rejection of the assumption that a step in a given direction will inevitably be followed by many more steps in that direction. Against this view it can be argued that bureaucracy may become so firmly entrenched that it cannot be dislodged without costly and destructive conflict.

There is much in the present situation to suggest that no copper-riveted guarantees are possible and that democracy always has a precarious existence. Mr. Laski has said that a convincing case can be built up against democracy in ten minutes, but that no alternative system of government will last five.

We are ultimately driven to inquire what the freedom of the individual consists of. That there is a certain tension between the claims of liberty and the claims of equality seems obvious. If the latter dictate more and more in the way of social security, are we to assume that they can be met only by progressive impoverishment in terms of liberty? This seems inevitable if liberty is to be defined solely or primarily as absence of restraint. Undoubtedly restraints can be carried to the point of destruction. On the other hand, if the Christian conception of fraternity as an aspect of spiritual community is to be taken seriously it would seem that in a Christian ethic liberty must be progressively defined in less individualistic terms. The Christian idea that liberty is to be found in sharing, and in participation, rather than in the unilateral exercise of privilege, continually presses for recognition.

The Workshop

How to Prevent a Race Riot *

As the citizens of the United States become interested in the peoples of all the world they are soon made to realize that their concern about Africa, China, Russia, and India will not be honored unless they are equally concerned about New Mexico and Harlem.

Because in every war period the danger of race riots is great—there were nine such riots between 1916 and 1921—it is important to get information about race riot prevention into the hands of responsible citizens at once. The following program is being applied in a number of communities, with local adaptations such as you will undoubtedly wish to make for your own community if you adopt its general recommendations.

Danger Areas

Wartime race riots are likely to occur:

(1) In overcrowded and underserviced war production centers.
(2) In towns, neighborhoods, or recreation places near army camps.
(3) In Northern cities where some Southern whites have a traditional Southern point of view about colored people which conflicts with Northern attitudes and customs.
(4) In Southern towns where Northern colored soldiers in army camps resent the South's Jim Crow restrictions.
(5) In cities where many colored people have arrived since the war.
(6) In cities where first- and second-generation immigrants from Europe resent the presence of the colored people.
(7) In towns where the standard of living of the colored people is low, due to poor housing, inadequate education, and lack of employment opportunities.
(8) In cities where white organizations, including the Klan's innocent-front organizations, are working hard to poison race relations.

Act Quickly, but Act!

If your local Civilian Defense or War Council is so situated that it cannot take on the job of race riot prevention, then it should organize an emergency Citizens' Committee for the Prevention of Race Riots. The Co-ordinating Conference on Racial Minorities, 170 Fifth Avenue, New York City, has over 500 branches in local communities. Write the Conference for information as to what local organization in your town to contact.

The Program

A riot prevention program which such a council or committee can carry out in three weeks follows:

Step One

A Public Relations Committee consisting of influential people should check with your chief of police, your mayor, and your governor as to what arrangements have been worked out for bringing in extra police and militia in the event of a riot.

The police commissioner of Detroit said: "It had been the understanding of myself and Mayor Jeffries that we could obtain reinforcement assistance in forty-five minutes. Actually it took twelve hours and forty-five minutes for the troops to arrive." An hour after they arrived, the rioting stopped.

* Condensed from the pamphlet *How to Prevent a Race Riot in Your Home Town*, by Winifred Raushenbush. Copies of this pamphlet may be secured from the Committee on Race Discrimination, American Civil Liberties Union, 170 Fifth Avenue, New York 10, New York. 10 cents.

Step Two

Have your Public Relations Committee check with the chief of police on the policing of colored and mixed neighborhoods. The stationing of an adequate number of colored policemen in colored and mixed neighborhoods, and the immediate transfer from such neighborhoods of white policemen not friendly to colored people, is of primary importance.

Step Three

Ask citizens to report all rumors about racial trouble to a center designated by your Citizens' Committee. Race riots are often started by rumors, which later turn out to have been completely false.

Such rumors should be reported promptly to the police. It must be remembered that rumors not only start a riot: they can keep it going.

Step Four

Provide jobs and war work for young people, both white and colored, some of whom might otherwise become participants in race riots. The needs of wartime youth, according to those who know them best, are, in the order of their importance: (1) jobs, (2) important assignments in volunteer civilian war work, and (3) better recreational facilities.

Step Five

Set up an Information Committee which can be depended upon to provide reliable and authoritative information on local race relations. This committee will locate areas of racial tension and list the major causes. The principal causes of racial tension are likely to be discrimination in respect to employment, housing, transportation, education, and recreation. The moment your Information Committee is ready to make a report an Action Committee should be created to work on the problems discovered.

Step Six

Call in the aid of the clergy and of Church members. None of our Churches sanction race riots. The Catholic Church sponsors interracial councils. The Federal Council of the Churches of Christ in America has had a race relations department for twenty-five years. The Central Conference of American Rabbis participated actively in the fight for the Fair Employment Practices Committee.

Immediate Tasks for the Church. One of the immediate tasks of the Churches is education in racial understanding. But for race riot prevention in a community where racial tensions are taut much more than this is required:

(1) It is necessary to demonstrate to the non-Church goers of the city that clergymen of the Protestant, Catholic, and Jewish faiths stand united in their desire to extend the rights of citizenship and fellowship to the colored people in their community. Just what steps the Churches working together can take prior to a race riot to prevent such an outbreak they themselves must determine.

(2) It should be precisely the province of the Church to exorcise the powers of evil and hatred that have appeared like monsters among us.

(3) Another extremely difficult and delicate task which the clergy should try to handle, and which no one else can handle equally well, is to educate the less enlightened members of their own professional group about race relations.

(4) Once a riot breaks out, radio stations would be performing a patriotic act by making it possible for clergymen of all three faiths to pray continuously for its speedy termination.

(5) It would also be highly proper for Churches, white and colored, in all neighborhoods to remain continuously open to afford sanctuary to any persons white and colored who need to take refuge there.

Study and Action

Brotherhood Month—February, 1944

DEPARTMENT OF SOCIAL EDUCATION AND ACTION, 830 Witherspoon Building, Philadelphia, Pa.

Information Sheet. Brotherhood Month, 1944. Mimeographed. *Free.*

****Report of Standing Committee on Social Education and Action, 1943.*** *Free.*

****Minorities Are People,*** by Ilion T. Jones. Discussion of causes, results, and remedies of group tensions. *15 cents.*

****Group Conflict or Confidence.*** Leaflet. *50 cents a hundred.*

FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA. Department of Race Relations, 297 Fourth Avenue, New York 10, N. Y.

Race Relations Sunday, February 13, 1944. Program packet. Includes a message to the Church and programs and materials for the Church service and for group meetings of women, young people, and children. *6 cents each, $4.50 a hundred.*

Roads Toward Interracial Peace. Proposals for action. A check list for the use of groups in formulating a program of education and action. *Single copy, free; $1.00 a hundred.*

To End This Day of Strife. A plan for the enlistment and training of individuals for action to promote interracial understanding, justice, and good will. *Sample copy, free; $1.75 a hundred.*

NATIONAL CONFERENCE OF CHRISTIANS AND JEWS, 381 Fourth Avenue, New York 16, N. Y.

Brotherhood or Chaos. Under this theme the following are available: program leaflet for observance of Brotherhood Week, radio scripts for use on local stations, programs for schools and assemblies, radio and newspaper publicity material. *Free.*

Speak Up for Good Will. Speaker's manual. *10 cents.*

COMMITTEE ON RACE DISCRIMINATION, American Civil Liberties Union, 170 Fifth Avenue, New York 10, N. Y. ***How to Prevent a Race Riot.*** *10 cents.*

NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, 69 Fifth Avenue, New York, N. Y. ***What Caused the Detroit Riot.*** *10 cents.*

PUBLIC AFFAIRS COMMITTEE, INC., 30 Rockefeller Plaza, New York, N. Y. ***The Races of Mankind*** and ***The Negro and the War.*** Public Affairs Pamphlets.

* PILGRIM PRESS, 14 Beacon Street, Boston, Mass.

To Stem This Tide. A survey of racial tension areas in the United States with proposals for interracial co-operation and development. *50 cents.*

Social Hygiene Day—February 2, 1944

AMERICAN SOCIAL HYGIENE ASSOCIATION, 1790 Broadway, New York 19, N. Y.

Target for Today. A kit of program aids and materials, radio and press publicity; a round-table script and a prepared talk; listings of films and samples of posters, leaflets, and study and action program outlines. *Free.*

* May be ordered from any Presbyterian Book Store.

About Books

The Race Question and the Negro, by John La Farge. Longmans, Green. $2.50.

What Caused the Detroit Riot, by Walter White and Thurgood Marshall. National Association for the Advancement of Colored People. 10 cents.

Race Riot, by Alfred McClung Lee. The Dryden Press. $1.50.

How to Prevent a Race Riot in Your Home Town, by Winifred Raushenbush. Committee on Race Discrimination, American Civil Liberties Union. 10 cents.

The author of *The Race Question and the Negro* is editor of the Catholic periodical *America,* and has been, for twenty-five years, in close contact with Negro groups, educated and unlettered, rural and urban, throughout the country.

The subtitle of the book indicates that this is "a study of the Catholic doctrine on interracial justice." But there is far more than either Catholic doctrine or program in this book. There is a well-informed, sympathetic, and forward-looking discussion of the Negro in the United States.

The two poles on which the author sees the "Negro question" revolve are the subjective one, prejudice, and the objective one, interracial injustice. The question "What is race?" is considered against the background of common sense and the conclusions of the best authorities. The present place of the Negro is portrayed. The basis for human rights in which are to be found the grounds for interracial justice are examined. Current issues, such as segregation, social equality, and others are viewed. The book is a distinct contribution to a subject that is too often surcharged with heat from either extreme.

The next two books have as their theme not the race question but a race situation, namely, the Detroit riots of last June in which thirty-four Americans died, not at the hands of Germans or Japanese but at the hands of fellow Americans. *What Caused the Detroit Riot* is labeled "An Analysis" and is based on careful study by its authors, who are obviously two competent investigators. The role played by different groups, such as the police, the press, the state and city governments, and the rioters, is put together to form a picture of what happened and why. The pamphlet carries statements and recommendations to the Detroit authorities and to the President by the National Association for the Advancement of Colored People.

That the picture drawn by this pamphlet is not exaggerated is shown by the third book *Race Riot,* written by two professors of sociology in Wayne University, located in Detroit. This chronological report is fuller, more detailed, and has a greater academic flavor. It should be read by everyone who is concerned with the roots of democracy in American community life.

The last two chapters of the book build on this study and give a practical analysis of what ought to be done in "every town" in order *not* to have a riot. For a race riot is but the end result of a policy of drift, evasiveness, political incompetence, unmet human needs, and deteriorating human relationships—all of these allowed to accumulate into representative tensions. Riots need not happen and will not if there are enough people in a community who care enough to do two things: First, discover elements in their community life that create racial tensions; and, secondly, take steps that will forestall them.

Just as *What Caused the Detroit Riot* is a shortened version of the first section of *Race Riot,* so *How to Prevent a Race Riot in Your Home Town* is a shortened treatment of the practical program in the latter part of *Race Riot.* This pamphlet is

abridged on pages 32 and 33 of this issue. It deserves to be studied carefully and its suggestions adapted to the needs of many American communities. C. P. H.

Get Together Americans, by Rachel Davis-DuBois. Harpers. $1.75.

What is America and who are Americans? These are the questions that led the writer of this book to every section of the country. Born in southern New Jersey, where her family have lived since the seventeenth century, Dr. Davis-DuBois was distressed by the friction among various racial and cultural groups in her home community. In her search she has found in the diverse religious and racial backgrounds and customs of our people the material of a philosophy of human relations and a method by which the all too common prejudice and misunderstanding that divide group from group may be overcome and friendliness and understanding developed in their place.

The plans and programs outlined are the outcome and largely a record of her work in helping teachers and other leaders in Church and community activities to adopt this philosophy and to bridge the gap of misunderstanding through the sharing and group enjoyment of the contributions that the different community groups can make.

It can be fun to be neighbors, to like people because you know them, and to work with them because you appreciate their abilities. This book will show you how. E. G. R.

Rising Above Color, edited by Philip Henry Lotz. Association Press. $1.50.

This is the fifth in the Creative Personalities Series. It comprises thirteen biographical sketches of exceptional Negroes whose contributions to America are unquestioned. These include: George Washington Carver, scientist; Marian Anderson, famous contralto; Richard Allen, first Negro bishop; Paul Lawrence Dunbar, poet; Walter White, crusader; and others. These well-written sketches provide interesting material for reading or for study. To promote the latter use of the book, each chapter concludes with a group of questions for discussion and suggestions for further reading. E. G. R.

From Victory to Peace, by Paul Hutchinson. Willett, Clark. $1.50.

There is a generous appendix to this volume that gives in full some six of the major findings or proposals by religious leaders or bodies here and in Great Britain. This is in keeping with the contents of the book, for the author takes seriously that body of Christian thought which is represented by statements or declarations in the *Six Pillars of Peace,* the Princeton findings, and their like. His comparative study of these statements leads him to see in the Delaware Conference report, supplemented by those of Malvern and Princeton, the real strength of Christian statesmanship. He sketches the bearing that Delaware in particular has upon the various problems confronted in turning victory into peace.

He is soberly, almost somberly, aware of the nature of these problems and gives no comfort to those who believe that lasting peace is to be had for the asking. He is also aware that even among Christians "the truth which the Church proclaims as a prophetic insight from its worship of the true God and its apprehension of the moral order he has created" will appear unrealistic and soft. By way of answer, the author finds in the writings and addresses of men like former President Hoover, Edward H. Carr, and the writers of *Fortune Magazine* support for policies in keeping with the spirit and voice of these religious conferences.

Church people today are eager to have the Church an influence upon the making of peace. The author is hungrily in accord with this aim. But he is sensitively concerned that what Christians have to offer

shall not be little more than religious sanctions for power politics, hate policies, and special interests. "If the salt have lost its savor, wherewith shall it be salted?" The author is neither blind to the obstacles that oppose the winning of peace, nor is he deaf to the voice that speaks with prophetic power. C. P. H.

The Church in Disrepute, by Bernard Iddings Bell. Harpers. $1.50.

Thin-skinned individuals who cannot bear to have the Church criticized should avoid this book as a plague! On the other hand, those who appreciate keenly critical thinking will find a real mental tonic herein. Bernard Iddings Bell is first of all a Churchman. For thirty-three years he has given himself wholly to the service of the Church as an educator, preacher, writer, and administrator. It is because he loves the Church that he has refused to close his eyes to her weaknesses and shortcomings. Furthermore, he has confidence in the Church, which he describes as the "uncorrupted Remnant" and upon which he contends that social continuity depends.

If the Church is now in disrepute it is because she has failed to crack the shell of secularism in our life, because she has surrendered the education of children to teachers with a thoroughly materialistic philosophy of education, and because she has underestimated the cost and the seriousness of the Christian adventure. Her requirements have been too easy and her standards too laxly enforced. Hence Christianity is currently tolerated by many as "a pleasant pastime for peculiar people."

As he writes on remarriage for divorced persons Dr. Bell becomes thoroughly Anglican in his viewpoint. Remarried divorcees definitely cannot enjoy the communion and the fellowship of the Church. Of them he affirms, "We love you, we pity you, we may weep over you; but bless you we cannot."

The social application of the Christian Gospel looms large in the prophetic writing of Dr. Bell. The Church needs a new vision of righteousness and a willingness to challenge the fundamental motivations of our society.

One of the keenest discussions of the book is that dealing with the return of men to religion—"a desire to be freed from intolerable pressure arising from interior stress." The hope of the future lies in the ability of the Church to come out of disrepute into common favor and thus lead men back to religion. FRANK L. REARICK

The Glory of God, by Georgia Harkness. Abingdon-Cokesbury. $1.00.

Every Day a Prayer, by Margueritte Harmon Bro. Willett, Clark. $1.50.

Dr. Harkness is Professor of Applied Theology at Garrett Biblical Institute, Chicago. The reader who already knows her writing will enter, through these "Poems and Prayers for Devotional Use," a familiar atmosphere of worship, for the spirit of adoration and communion with God and confidence in his reality and nearness pervade both poetry and prose.

The subtitle describes Mrs. Bro's book as "A Modern Manual for Personal Devotion." There are many roads along which men of all ages have traveled as they searched for and were found of God. The writer guides us along some of these through 365 days.

The reader may begin at any signpost and meet, as he follows the road, saints and common people, sages and prophets, poets and philosophers ancient and modern. But particularly will he find guidance and understanding in the words and teachings of the Hebrew-Christian Scriptures and supremely in Jesus through whom man has found God. E. G. R.

None But the Lonely Heart, by Richard Llewellyn. Macmillan. $2.75.

This is the story of Ernie, whose dad "rolled up" at Verdun and whose mother ran a secondhand shop. As an apprentice in a commercial art firm, he found that

"never mind how hard He tried, that there crayon in His hand never done what He wanted it to, nor never did, nor He never see where He went wrong, nor how to shove it right." Finally, he was unemployed and the terror of that night when he was afraid to go home and face Ma and admit that he had lost his job is portrayed with all its bitterness and insecurity and self-pity.

Next he made the acquaintance of the underworld. He loved Ada, at the Fun Fair, and that was the only good thing about his life. But Ada married another. Ma died in jail. Ernie found his destiny in crime. He lived in constant fear of the law, but the book ends with his feeling that he was going to be all right.

The readers of SOCIAL PROGRESS should read this book. Church people on the whole won't like it. The use of the cockney will make it difficult and boring reading for some, it must be admitted. The slums, with their distortion of living, and the futility and frustration will irritate many. Characters who lack any kind of understanding of social, political, or religious meanings in life will seem unreal or overdrawn to others.

Of course, there is not the nostalgic beauty of *How Green Was My Valley* here. This story of weakness and inadequacy comes out of the depths of sordid city slums. One reviewer calls it: "A song of the spiritual blind alley in which a little man, frightened of life and lonely, is trapped." However, if such a presentation stirs us to reconsider our own society and our institutions then it is well worth our reading. The home was inadequate; but nowhere is there any evidence of the constructive influence of the Church, school, or welfare agency. Are the Ernies of life to be marked off as the products of a sordid environment, or can society and the Church do something for them? EVELYN LUCHS

JUST READY

RISING ABOVE COLOR

PHILIP H. LOTZ, Editor

Stories of famous negroes whose lives are a challenge to our democracy.—Carver, Dubois, Moton, Douglass, Dunbar, Washington, Marian Anderson, etc., by Harold B. Hunting and others. **$1.50**

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Useful sketches of leading Americans today—Louis Adamic, Cordell Hull, Henry Wallace, Wendell Willkie, Herbert Lehman and others. **$1.50**

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TO STEM THIS TIDE

By Charles S. Johnson

Deals with racial tensions and Negro-White areas of conflict in industry, rural life, public carrier systems, in politics and in the Military Service. Plans should be made now for interracial cooperation which are democratic and Christian. This prophetic book points a constructive way toward realization of the ideal.

Paper, 50 cents
Cloth, $1.00

The Pilgrim Press

14 Beacon Street
Boston 8, Massachusetts

19 S. LaSalle Street
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Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on "Selected Pictures" issued by the National Board of Review. Their inclusion in this listing is not to be construed as recommendation but as the best available comment on current films.

Madame Curie—with Greer Garson and Walter Pidgeon. (Metro-Goldwyn-Mayer.) The story of Madame Curie's scientific achievement, in collaboration with her husband, in discovering radium is one of the great contributions of our time and one of the most far-reaching in its effect on mankind. It was inevitable that this great story should become the subject for a motion picture. But Madame Curie is dramatically revealed in this film as more than a devotee of scientific research. She appears as a warm, rich, human being who finds in love an element as vital as the long-sought radium. The picture makes this side of Madame Curie's nature the romantic frame within which we see the difficulties and discouragements that beset her and her husband in their quest for the illusive radium. This is a fascinating and important film. **Family.**

Lost Angel—with Margaret O'Brien, James Craig, Marsha Hunt. (Metro-Goldwyn-Mayer.) An amusing and touching story of a little girl whose first six years are spent in the experimental laboratory of pedagogical experts in modern education. With her curiosity in the outside world aroused by a reporter who comes to the institution to interview her, this precocious child walks out of the institution to discover for herself the unknown world outside. In the course of her exciting adventures she exercises a profound influence on an irresponsible young man. Human interest and humor are given to the film by little Margaret O'Brien, unique among child players for her homely lovableness. **Family.**

Where Are Your Children?—with Gale Storm, Jackie Cooper. (Monogram.) The story of a pair of decent youngsters, a rich boy and a poor girl, both with an inadequate home life, getting mixed up with a group of tough young people. Enlistment in the Navy solves the boy's problem, but the girl is involved when the wayward juveniles steal a car and murder a service-station owner. At the trial in the Juvenile Court the parents as well as their children are held liable for what has happened. A jury of boys and girls listens to the case and makes remedial suggestions to the presiding judge and a civic board. The community plans to build a youth center to compete with the cheap liquor-selling dance halls where much of the trouble starts. Although this picture is lacking at many points of story excellence and presentation, the subject is of great importance and should be of great interest to all those who are concerned with the problem of juvenile delinquency. The courtroom scene is well done and convincing. **Mature.**

Desert Song—with Dennis Morgan, Irene Manning. (Warner Bros.) Although Nazi villains have been substituted, the plot of this old operetta remains essentially the same—North Africa's oppressed Riff tribesmen championed by a mysterious horseman, who, after many adventures, wins freedom for them. This time the mysterious horseman is an American orchestra leader. He is a romantic figure as he makes tuneful love to the singer in his Moroccan café or in his sheik's disguise gallops over the desert sand. Color, costumes, and sets are effective. Comedy, picturesque intrigue, and a melodious musical score combine to make a usual but entertaining light-opera film. **Family.**

Jeannie—with Michael Redgrave, Barbara Mullen. (English Films, Inc.) A British romantic comedy in which a little Scotch girl squanders her modest patrimony in one glorious week of adventure in prewar Vienna. She is pursued by a fortune-hunting count and a masterful Yorkshireman who sells washing machines. It is a story with the familiar Cinderella plot well-told with charm and quiet humor. Good performance and direction, local color, and good production add to the total pleasing effect. **Family.**

The Spider Woman—with Basil Rathbone, Nigel Bruce. (Universal.) Another Sherlock Holmes mystery story. The public calls the case the pajama suicides, but Holmes proves it to be the work of the most fiendish woman in Europe, who lends men money on their life-insurance policies and then causes their deaths. The details of this typical plot are as gruesome as a mystery lover could wish. Acting and production are equally adequate. **Mature.**

The Cross of Lorraine—with Jean Pierre Aumont, Gene Kelly. (Metro-Goldwyn-Mayer.) Based on Hans Habe's book **A Thousand Shall Fall**, this film portrays the sufferings of a group of French war prisoners inflicted by their German captors. Although there are many fine and thrilling things in the picture, there is a shocking and constant emphasis upon the brutality, cruelty, and depravity of the German officers. There is little attempt to establish convincing characters either among the Germans or the French prisoners themselves. In spite of these serious faults the picture is gripping and full of swift action but too realistic and cruel for enjoyment. **Mature.**

The Presiding Bishop's Book for Lent, 1944

This Created World

By THEODORE PARKER FERRIS

Rector of Trinity Church, Boston

This stimulating book for the Easter season is based on the following propositions: 1. How a man behaves depends to a large degree on what he believes. 2. Christianity is, among other things, basic information about life and the world. 3. The Church must continually revise its information on the basis of its present experience. 4. It is urgent that men "make sense" of their world. From these the author shows what Christianity, the Church and the individual can do toward making the world "make sense." It is admirably suitable for group discussion among young people and adults. Publication, February 16th. Order your copy now. $1.50

Burma Diary

By PAUL GEREN

Written by a missionary on the retreat from Burma. "It is his simplicity, his direct honesty, his passionate sincerity, his spiritual receptiveness, that make this a deeply moving book."—*Social Progress.* Boards, $1.00 Paper, .50

On Beginning From Within

By DOUGLAS V. STEERE

That man may not overlook the chances he now has to develop his inner life is the theme of this book. Devotional exercises for today are given. $1.50

Amen, Amen

By Ensign S. A. CONSTANTINO, Jr.

What members of the armed forces (and nearly everyone else) talk about most —religion, sex and money—is here discussed with engaging frankness and earnestness by a young Navy flier. *Amen, Amen* is for the young-minded of both sexes. It has lots that is old and lots that is new. Read it and see that others read it too. *Amen, Amen* can give something of value to young America. $2.00

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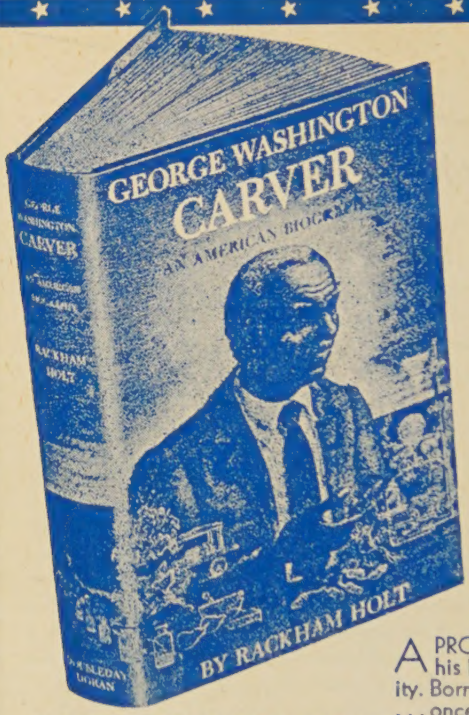

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